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**THE**  
**CHARLESTON GOSPEL MESSENGER,**  
**AND**  
**PROTESTANT EPISCOPAL REGISTER.**

BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

*With the approbation of the Bishop of this Diocese.*

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Front view of

St. Michael's Church


CHARLESTON, S. C.

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## Daily Service is held

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## Church Societies in South-Carolina.

1. Protestant Episcopal Society for the Advancement of Christianity in S. Carolina. Thos. G. Simons, jr, Treasurer, office No. 1, Commercial wharf, will attend at the Library Chalmers'-street, on the 1st Friday after the 1st Monday in every month, from 12 to 2 o'clock. The Library is open every Monday, Wednesday and Friday, from 12 to 2 o'clock. Annual subscription \$5; Life subscription 50.
2. Society for the Relief of the Widows and Orphans of the Clergy—Treasurer, Jas. R. Pringle, Esq. office at J. Adger's, Hamilton's wharf. Annual subscription \$10: subscription to the fund for the support of decayed Clergymen \$5.
3. Female Episcopal Bible, Prayer Book, and Tract Society—Treasurer, Mrs. Jane M. Thomas. Boundary street, north side; Librarian, Miss Jane M. Pinckney, 28 King street, near Whim's Court, by whom Bibles, Prayer Books, and Tracts, are delivered every Monday morning. Annual subscription \$1; Life do \$10. Members entitled to one Bible or Prayer Book, or 500 pages of Tracts annually.
4. Charleston Protestant Episcopal Domestic Female Missionary Society—Treasurer, Mrs. Dehon. Annual contribution \$5; Life subscription \$20.

**THE**  
**CHARLESTON GOSPEL MESSENGER,**  
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**Vol. XXV.**

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**No. 294.**

FOR THE GOSPEL MESSENGER.

ADDRESS TO THE CHILDREN OF THE SUNDAY SCHOOLS,  
*At the late Anniversary, on Monday in Whitsun-Week, held in St. Philip's Church, by the*  
Rev. J. W. MILES.

I have been asked to make an address to the children of the Sunday-Schools; and as there must be a good deal of difference in the ages, and amount of knowledge among you, my young friends, I have felt a little puzzled how to suit my address to you all, so that almost the very youngest may understand, and the oldest of you feel at the same time that I am speaking to them.

I dare say, however, that if I was here now, not to make an address, of which perhaps you will be tired before it is half done, but to give you just such presents as each of you would most like to have; you would then be very much interested, and you would not care about the language I might use, so you carried away a fine present.

I suppose that if I gave you the thing you would like to have, you would not care a straw whether I said very politely—"Master so and so, will you be pleased to accept this testimony of regard?"—or whether I just said familiarly, as I might speak to even the youngest child,—*"Here, John, here's a new gun for you."* So you saw that I was really in good-humored, friendly earnest, you would not care about the words I used in giving, so much as for the present itself.

Well! this is just now the way I should like you to feel about my address. Never mind the plain, homely words;—do not you that are older think it not worth while listening to remarks in such a style, because instead of a regular sermon, I am trying to talk so as to be understood by the younger; but see if you cannot all find some present in my address which is worth while accepting.

Will you now give me your attention in this manner? You know very well that I cannot make you attentive; nor can I ever know whether you have been so or not; but trusting to your honor, that you would not allow me to stand here expressly addressing you, and your thoughts all the time wandering off, instead of being fixed upon what I am saying; I shall beg you to make *me* a present, for which I shall be very much obliged to you; and that is, to give such attention and thought to what I say, that you may carry away in your *minds* what I am going to give you to think about. And I pray God that He would also put His truth into your *hearts* by His Holy Spirit.

"But this a curious way of making presents," you may think, "without giving anything!" However, if you will give me the attention I have asked for, I will try and give you in return, something which perhaps you will think worth your attention.

It would keep you too long to say all the things about Religion which could be said to young people; and besides, I am not here now to speak to you about the doctrines and duties that you ought to learn in your Sunday-schools and Churches; so on this occasion I will just put you in mind of some of the things which make people generally, and young people in particular, careless about religion. And if I say anything that you will sometimes think about hereafter, and which will make you thoughtful, and lead you, by God's help, to form any good resolutions, I shall think that I have made you a very good present indeed: for only God can enable *me* to say such things rightly, and *you* to receive them in a proper spirit.

I suppose you all will agree that Religion is the most important thing that any one can attend to; because other things have only to do with this world, and we must be done with them when we die; but the matter of Religion is something that will be of greater consequence than ever, when we come to leave this world. The truth is, that we shall never know the full and unspeakable value of Religion until we are upon the death-bed. It is the only thing of all that we may possess, which will seem valuable then. For we shall be obliged as you know very well, to leave every thing behind us. No, not exactly *every thing*. There are *two* things—and *only* two—that we can carry into the other world. Both of them we cannot carry together; and one of them we must choose to carry, or the other will certainly go with us, whether we like it or not.

*One* of these two things we shall not like to go with us, however. We would give anything to leave it behind. But what is worse, it will not only go with us, but it will torment us, and never leave us again forever.

What I mean is, that we must either choose to carry *Religion* with us beyond the grave, or else our *sins* will go with us, and cleave to us forever. So then, nothing can be more important than Religion.

Well! what is Religion? You know that man by sin is separated from God. Now *Re*-ligion is that which joins us back (binds us again) to God, and reconciles or makes us friends with Him. The Religion, then, that God has given us for this purpose, is, as you constantly learn in your Sunday-schools, the Religion of His blessed Son Jesus Christ. And this Religion is of use to us and saves us, when by the Holy Spirit we are made so sorry for our sins that we hate and forsake them, and trust for their pardon and our salvation in the atonement that Christ made for us, and love Him, and strive to obey His laws, and to grow more holy.

This is not, however, what I wish most to speak about now, because you are taught the nature of Religion, and what it is to be a true Christian, and why you were baptized, in your Sunday-schools and by your Ministers. But, as I said, I wish to say something about some of those things which make people careless and negligent about Religion, although they know that the salvation of their souls depends upon it.

No doubt the great reason of people being careless about their salvation, is the sinfulness of their nature, which does not naturally love God, but on the contrary, loves sin, and thinks that Religion is a very dull, unpleasant, troublesome thing. Now just think what a handle this must give to Satan to tempt men to go on in sin.

So then, here is one great thing at once to which you are exposed—the temptations and snares of Satan. He is always watchful to mislead you, to whisper evil thoughts, to make you think lightly of sin, and not think at all of the judgment to come. *He is never* tired of his hellish work. The children of God then, who have Christ for their hope, and the blessed Spirit for their strength, can learn a lesson even from their great enemy, of being ever watchful, never weary in the service of Christ, and so shall they beat their enemy with weapons against which his cannot stand.

Now of the various ways that Satan employs to tempt people, and keep them from Christ, one grand plan of his is to work upon us by that respect which we show to the opinions of others, which makes us ashamed of being laughed at, or thought strange or mean-spirited. This is a danger every one is exposed to; and especially those of you who go to week-day schools, where you meet and mix with other children of a great many different dispositions.

Now very often, a child is taught at home or at Sunday-school what is right, and what is his duty; but he finds at his week day school a great many who don't care for such things. And you must know very well—(I dare say the youngest of you who goes to school and will just think about it a little, will say that it is true)—that there are not only some positively bad children to be found at school, but that there are a great many, whom people generally would not call bad, yet who never think of *acting* upon the right and religious things they have learned, but who are *thoughtless*, and just do almost every thing, without thinking for a moment whether it is right or wrong. Perhaps it is from such companions that your greatest danger comes. For a child who has been accustomed to right instruction at home and at Sunday-school, will feel shocked when first he comes among companions who are very wicked in word and deed. And it will be sometime before he will be fully drawn into such ways. But perhaps he does not see that *thoughtlessness* is also a sin: perhaps he does not reflect that that only is right which is according to the will of God; and that conduct only correct which follows what is right, because it alone is pleasing to God. And so not thinking of these things, he will be ready to be influenced by pleasant companions who don't think of them either, and who would not be called bad, because they don't indulge in what would be called shocking sins. But remember, *all* sin is hateful to God. No conduct is pleasing to Him, which is not guided by *right principle*,—that is, *Christian principle*; and to be *thoughtless* of this, is not only a great sin, but it is also a sure way of inviting Satan to tempt us and lead us astray.

Now a child who tries always to act according to what he has learned at Sunday-school, will be very apt to differ a great deal, and in a great many things, from his school-fellows. And if he does not join with them in what he thinks to be wrong;—if he says that he can't do

many things which they do, because they are not right, he will at first perhaps meet with persuasion from the thoughtless, and they will often say—"why—what's the harm of just doing so and so?" And as he very often will not be able to prove to them the harm, although he feels in his conscience that it is wrong—he will soon begin to be laughed at, and perhaps he will be called by unpleasant and foolish names;—and so at last he will find it much easier to do as the others do.

And perhaps he will be lead away especially by some *friend* whom he likes very much, and who, (he thinks) although he certainly doesn't act upon what is taught at Sunday-school and Church, yet is "such a good and fine fellow," that it can't be any great harm to do what he does. For you know that it is very common for children at school to excuse what they do, by saying—"why—so and so does the same thing," or "it's no more than such and such boys do." And thus by degrees, the child who perhaps wanted to do right, gives in to the general opinion and way of his companions, and thinks that he is good enough, that is he is just as good as the rest, and perhaps better than some whom he thinks really bad ones.

And besides, among children at school there is often a curious way of judging about things, very different from the common standard. For example—it is generally thought that when a man has some work to do, it is a shame for him not to do it as well as he can, and not to try to please his employers. But often at school, it is thought by boys a sort of shame to try to please the teacher, or to be very attentive to their work, and very careful to mind the rules. So that very frequently a boy who is disposed to do such things, and not to join in with the idle and mischievous, is laughed at as a "moping" or "mean fellow" of no spirit, who only tries "to curry favor" with the teacher. And then, beside this great draw-back to a boy who wishes to do his duty, and to act as he has been taught at home or at Sunday-school and Church; beside these attacks upon his own notions, there is another great trial. For if he says in defence of himself, that it is his parents' or Minister's wish that he should do so and so; then perhaps he will be laughed at as a "baby," or a fellow "tied to his mother's apron-string," or as a "poor soul" who has no independence of spirit; and perhaps he will even have the trial of hearing hints against the kindness and indulgence and wisdom of his friends, or about their unreasonable and hard strictness.

Now I need not tell you how wrong all this is; and what a *terrible account* those will have to give, who thus put a stumbling-block in the way of those of their companions who wish to be good, or thus try to turn such away from doing what is right.

I know too, very well, that such trials and temptations as I have been speaking of, are very hard to bear, and still harder to resist firmly. In *your own* strength you will never be able to resist them. The Holy Spirit of God alone can make you love the right way, and help you to persevere in it. And if you really love Christ, and pray for God's help for the sake of Christ, you will have it. There is nothing which makes the hardest things so easy as love. For instance, if you and a 'very hard sum' to do, which you disliked exceedingly, and would almost rather be punished than work it out; yet if a sister or a brother

or a friend, whom you really loved very much, had the same troublesome sum to do, and could not get it right, but was distressed at the thought of being "kept in" or flogged for not doing it; I am sure, if you loved them greatly, that to help them, you would turn to and work out the sum for them, and never mind at all the hard labor for *their* sake, which you would not have undergone for your own. Well! it will be just so if you really love Christ, (who loved *you* so much as to die for you,) you will find that for *His* sake you can bear many hard things.

And consider, that you have to choose between God, and the opinions of those you associate with; because it is the nature of us all to rely upon something. It is the soul's unconscious confession of her weakness and depravity. We all, I say, feel the absolute need of something to rely upon, to countenance us, to support us, to comfort us as it were. And if we do not rely upon God, we do most assuredly rely upon the opinions of other people.

We either must seek the favor of God, and think of how we will appear in His eyes, or we are seeking the favor of men, and thinking what *they* think of us. Now if we secure the favor of God, through Christ, if that is the chief care of our souls, we may feel sure that we shall also have the good opinion and approbation of those whose good opinion is worth anything. But if we think only or chiefly of getting the good opinion of the world generally, we are certainly *idolaters*; because we are relying upon the countenance and favor of something in the place of God, and something too, which can be of no more value to our souls than a stock or a stone.

This is a temptation, moreover, to which *you* are especially liable. Your school-mates, your companions and associates are *your world*. And it is so natural that you should wish them to like you and think well of you, and that you should dislike them to laugh and sneer at you, that it is not strange if you do as they do, and rely upon their opinions as your guide of conduct.

But if you just think a little, you must see what a poor and foolish guide this would be. For what are the things in a boy's character, which the greater part, the public opinion of his young companions, that is of his world, think the most of? Why, that he should be brave and lively, and what they call a "fine fellow." Even if he is active and strong, and skilled in games, and a good swimmer, and such things, he will be more thought of than if he was only wise and good. Those are the sort of things which your world thinks most of, and not at all whether a boy be religious and right-principled.

But now when you come to die, or even to grow up, if God spares your life, such things will seem as nothing to you. *Now*, however, they are quite as serious things, I doubt not, in keeping *you* from minding Religion and your soul's salvation, as other and like things are to older persons. And if you *now* get the habit of caring more for what your world thinks of you, than for the favor of God, and for what is right and holy, you will be very likely to do the same thing when you grow up, to the dreadful danger of your souls.

I wish that you would make the resolution of praying that God would give you grace to seek His favor above all things,—to trust in the

merits of Christ your Saviour, with such faith and love as will make you strive to live like Christian children for His sake—and also of praying for grace to be so truly brave, that you will neither be ashamed nor afraid, for ridicule or anything else, to do what is right, and to carry out in your daily life, the principles you learn in your Sunday-schools. This will be true and noble courage. To be turned away from God—from what is right and duty, by the opinions or example, or sneers of the world, is wicked and degrading cowardice. But to fear offending God, and to endure ridicule or persecution for the love of Christ, is a courage that God Himself will honor, and a courage which, by the grace of the blessed Spirit, the gentlest girl can show as properly and beautifully as the most determined boy.

God has graciously given you a time of youth to prepare for the period of older life. The principles you now adopt, are therefore of the greatest importance. Should you live to grow up you will find yourselves further than ever from salvation, and less disposed to attend to it, if you have neglected Religion in your youth. But if, by the Grace of God, you have been moved in your early youth to give yourself to Him, you will find peace, happiness, and comfort attending every step of your life.

The impressions made at your age are generally very lasting, and apt to influence your character for good or evil throughout life. Seek then, that God may give you such religious impressions, as under the nurture of His Holy Spirit, will never fade away, but ripen more and more for heaven.

Remember that you have been made acquainted with the Gospel, and thus solemnly called in the providence of God to think about your souls, and to turn unto the service of Christ. And this does not mean, my dear Children, that you must not be like children, that you are not to be merry, and joyous, and playful. Why, I should be delighted myself to have, on proper occasions, a good hearty romp with the very young folks, and a healthful game of ball or something of the sort with any of you; or when, sometimes, you didn't care about playing, to have a group round me to whom I could tell stories. *Religion* does not make any of us dull and unhappy! No! if you were true Christian children, with hearts sanctified by the Holy Spirit, and filled with the love and faith of Christ, you would find a happiness greater than the world can give, or take away; you would find your duties more pleasant and easy, and in your amusements you would be kept from the love of sinful things, and be filled with gratitude to God for all His gifts and goodness.

Do pray then, my dear Children, for God's Spirit to give you wisdom, to teach you the way of life, and to make you true and happy Christian children; so that if you should have to die before you grow up, you may joyfully feel that you are going to that Saviour who made you His. I ask this of you all, for you can all pray.

Do not think, because I have said a good deal about the boys, that I have not had the girls in mind too. I am sure they will be able to remember some advice in my address, which is just as suitable for them as for the boys; and so then once more, I beg you all, girls and boys, to determine for your Saviour's sake, whose merits only can save you, that

by the Grace of God, you will never be turned from what is right by fear or ridicule, or the prevailing opinions of your companions.

And now, although I did not begin with "a text," I will give you one in conclusion, which as a friend I beg you to keep often in mind, and often to think upon, especially when you are tempted to do wrong or to turn away from Religion;—it is a text that I dare say you all know very well, and therefore you may the easier remember it:—"What will it profit a man, if he gain the whole world, and lose his own soul."

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FOR THE GOSPEL MESSENGER.

THOUGHTS ON CHRISTIAN EDUCATION.—No. 1.

"Train up a child" says Solomon, "in the way he should go, and when he is old, he will not depart from it."

Here is a command from God: Train up a child in the good and right way; and a promise, that such training will be blessed with success. "Train"—that is, not merely teach, but guide him—not merely instruct, but *exercise* him in duty. Instruct him in truth and duty—inform him what he is to believe, and to do, and to avoid; and *besides*, make that belief practical—that action, and that abstinence habitual. Training implies the carrying out the knowledge into exercise, and that the teacher is also a leader, one who controls and guides, and is therefore an associate with his pupil—an exemplar, and a governor, both to restrain by the motive of fear, and to direct by the motive of hope. It is implied, in *Christian* training, that the child is made to perform Christian duties, until they become habitual: prayer to God, reading his word, keeping holy his Sabbath, attending at Church and reverencing His holy name. And so as to his duties to men: honoring and obeying his parents, and just and kind to men in general. And so as to his duties to *himself*: having a care not merely for his body, but for his soul also, avoiding the least approach to falsehood and the first symptom of discontent. In favor with God and man, and with their own conscience, *are they*, and only they, who know what is right; nor only so, but always practice what they know. And this idea must be so incorporated in the mind of the Christian governor, that his subjects be they young or mature, should be exercised in duty, until it becomes a habit, a sort of a second nature. It follows therefore, that such a governor should be ever vigilant over, ever present with, ever controlling and conducting his pupil. Such is the true theory, and it is carried out, more or less perfectly, as there is more or less of this vigilance, companionship, restraint, and direction. Christian education is occupied with its pupil in all his waking moments, in the dwelling, in the school, and in the play-ground. Her efforts are never intermitted, and never relaxed; or in proportion as they are, in that proportion, her work is defective. The lesson, the motive for acting and refusing to act, the discipline, the employment and the habit, are to be *Christian*, and therefore the governor and the companion of him whom you would train for peace on earth and glory in heaven, should be Christian persons. The father and mother who would have their child a Christian, should be Christians themselves; not that the child of infidel

parents is necessarily an infidel; but that infidel parents have great reason to fear, that it will be so, and that if they desire it to be otherwise, a primary, an all-important, an almost indispensable means is to pray and strive for their own conversion. The example of the parents has an almost irresistible influence, and the want of their good example renders nugatory their good advice. You tell your child to go to Church on Sunday, and on Good-Friday; but on the same days he sees you at home, or in business. Which will influence him, your lesson, or your life? The parents who are only christianly teaching their children, will also look to their *companions*. And such parents will not separate teaching from training—instruction from discipline—persuasion from command—direction from control—the motive of hope from that of fear—the desire from the authority of the ruler. We know that good old Eli, the priest of the Lord, counselled his sons; but want of proper discipline was the fault of their education, from which followed the most disastrous consequences; for we read “His sons made themselves vile, and he *restrained* them not.”

But is the parent the only governor of the child, and the inmates of his dwelling his only companions? If it is so at all, it is so only during the few earliest years of childhood. There is a stage of life when he passes, for nearly half of the long day, that is of his wakeful hours, under the government of another; when he exchanges the companionship of his brothers and sisters, and near neighbours, for *that* of the mass of school boys. Shall there be no inquiry as to the religious character of that candidate for governing your child, and of those who are to be his companions? Shall it be asked, Is that School-Master and Mistress capable, qualified by intelligence, by learning and by experience for their vocation; and shall it *not* be asked, Are they Christians? Shall it be asked, Are those children of respectable parentage—of genteel manners; and shall it not be asked, Have they been brought up in the nurture and admonition of the Lord, are their principles and habits formed on the *Christian* model? Shall there be an inquiry as to the subjects and books of study in the School; and it be deemed satisfactory, although the subject of Christianity is not included, and the books of God's word, and of God's Church are not named? Shall the discipline be approved, although it is based exclusively on worldly motives, such as reputation for scholarship—advancement in honor and wealth—the reward of the teacher—the approbation of the parent; without any, the least reference to the fear of God—the desire of *His* favor—the obligation of duty, and the satisfaction of conscious approbation? Shall the regulations be deemed complete, although there be no provision for opening and closing the school with prayer, for reading and hearing the word of God, and for respecting the holy days of the Church? An enlightened, considerate, consistent Christian *parent*, cannot but deem as essentially defective the School, in which the teaching, the training, the rules and the usages are exclusively, or almost so, of a secular character, having reference to the intellectual, the physical, the social condition of man, and little or no reference to his moral powers, his conscience, his soul, his immortal destination, his relations to God. And such a parent will regard that school, and that only as *complete*; he will select it, or if there be none such accessible to him,

he will endeavor to obtain one, in which his child will be recognized as an immortal—as a member, not of civil society only, but of the heavenly society, the Church—as a child of God, and an inheritor of weal or woe, never to end, according to his use or abuse of his probationary state. Suppose such a School, a Christian School, have *fewer* advantages for strengthening the mind, for enlarging the knowledge—it need not be, there is no reason it should be so, but admit that it is the fact—what Christian parent would regard these opportunities for mental improvement as outweighing the moral and religious advantages—the culture of the heart, and the conscience, which were to be had, if not exclusively, yet in their highest degree, in the proper Christian School. How invaluable that lesson for your son. I have placed you at this comparatively inferior intellectual School, because I would guard and cherish your spiritual and immortal nature, as incomparably the thing needful.

Let it be recollected, after a certain age, for how many hours daily the child is absent from the Christian home, and how little of his time is spent in Church, under the influence of his pastor, in the catechetical, or the Sunday School, and how can it be reasonably alleged that for his religious education parental, pastoral and Sunday School teaching are sufficient. Let it be recollected that during a large portion of the day he is given up to the example, the influence, the teaching, the controlling, the leading of his School-Master, and in a scarcely less degree of his youthful companions; and the importance of the question what is the religious character of that Master, and of those boys will begin to be appreciated. And this, even in the case of the child, having his residence with his parents, and an intercourse with their and his pastor. But take the case, the very common case, in many districts of this diocese, where the population is so limited, and from that and other circumstances the parent is almost compelled to avail himself of the *Boarding-School*. Transfer the child from the Christian home, from the Church, by which that home is instructed and guided, and restrained from evil and incited to good—transfer him from all these potent and blessed influences to the Boarding-School, where the Master cares little, if at all, for his religious advancement; where perhaps, there is no morning and evening prayer, or the attendance upon those made optional; where much time is given to the study of letters, and science, and the arts, but none, or scarcely any, to the knowledge which is unto salvation—the science of truth and duty—the preparation for peace in life—hope in death, and blessedness in eternity; and what, humanly speaking, must be the result? Will not the character of the pupil be deteriorated? Will not his improvement in knowledge and mental ability be at the expense of his soul's health and safety? Will not the all-important part of his education, namely, establishment in principles, to protect him in moral danger, render him useful to his fellow men, save him from remorse, afford him the only materials for satisfaction in life, and fit him to be happy for ever;—will not *this*, the chief concern of education—the training of the superior part of his nature, be awfully retarded if it be not utterly prevented and destroyed? And there is a great mistake existing on this

subject. It is, that the study of religion—the cultivation of the moral powers—the fostering Christian principles and habits—the employment in Christian exercises and customs will interfere with the acquisition of other branches of knowledge, and other habits which are not without their value. Even if this were the true issue, the real alternative, the Christian parent and guardian and School-Master, could not hesitate for a moment. But this is *not* the true issue. Your son need not be less learned because he is familiar with his Bible. Indeed, what pretensions to scholarship can he have who is not acquainted with the most extraordinary of books? And he can have no motives more potential, or indeed so potential, to be diligent in his studies, to submit to his teacher, to be kind to his companions, and courteous in general, to strengthen his intellectual powers, to acquire eminence in society, than those which are inculcated by the religion of Christ. Truly and well has it been remarked by the founder and governor of one of the most successful, if not the most successful, of Church Schools: “Letters and science are the pillars which we look to, to sustain the arch to be erected here. Its blessing and its crown we look for in that pure and undefiled religion, to be whose ministering servant is the highest glory, as it is the only worthy aim of science and of letters. . . . To bring up Scholars is the obvious point of our vocation. It is by our undertaking to do so, that we get the *opportunity* to do all the rest. The motive must be kept in view to make him a good scholar. We find no fault with this. We rather rejoice in it. For its own sake, it would move us to great efforts, and great sacrifices. How much more for the other things for which it gives us the *occasion*. As that, without which all the rest were in vain, it is our design to bring up Christians. The *Word* of God is daily read at morning and evening. At morning, at noon, and at evening we kneel in daily *prayers*. The precept of the wise man is continually regarded: Catechize a child in the way he should go, and when he is old, he will not depart from it. The means of grace are constantly employed.”\* There is the greater confidence in the opinions here expressed, because they embody the sense of the “Church Catholic,” and indeed of all bodies of men, and of prominent individuals who have called themselves Christians, in all times and regions.

On the inexpediency of banishing (comparatively a new measure) from our schools religious instruction and discipline; or on the advantages, yea, the obligation of educating simultaneously the conscience and the understanding—of blending sacred and secular literature and science in the lessons imparted to the young, we have presented to you no new views, no mere theory—not a prime argument only, but conclusions based on reasoning, and sustained by the authority and practice of the pious and the wise, in all time. The “Holy Church Universal” has never consented to commit the education of her baptized ones, to the infidel or the neutral; and to mingle them in the school with boys of all sorts of characters and habits. And whatever may be the errors of the heretic and the schismatic, they too have been careful to provide schools, in which Christianity, as they hold it, is taught and practised. In the days of the Patriarchs, of course, children were

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\* Bishop Doane’s “Ends of Burlington College,” p. 10.

educated in earthly knowledge, and the arts of life ; but not one word is said on that subject ; and yet as to their religious education, it was carefully and successfully conducted. "I know him," said the Lord of the Patriarch, "that he will command his children, and not his children only, but his household, (including, of course, his many servants) and they *shall* keep the way of the Lord."

In the writings of Moses, we find not a word on *secular* education, (proper in itself, and not expected to be overlooked) ; but how full as to religious education ; as to all that it implies—good example, teaching holy truths, training and discipline in godliness, vigilance, constancy, adaptedness, "precept upon precept, line upon line, here a little, and there a little."\* "These words which I command thee this day, shall be in *thine* heart. And thou shalt teach them diligently unto thy *children*, and shalt talk of *them* when thou *sittest* in thine house, and when thou *walkest* by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."† How comprehensive this lesson on religious education ! All the appliances of it are set forth. First and foremost the example of the heartfelt piety of the father—diligence in imparting holy truth—frequency in teaching it—stated times for prayer, and reading the word, use of all favorable opportunities at home and abroad—at the social fireside, and in the social walk.

In the book of Samuel, the Prophet, there is mention of a school, and that too is declared to be of a religious character, specially intended to train candidates for the Priesthood.

The education of Solomon must have been complete in every respect, as his proficiency in secular attainments, which I shall notice hereafter, proves ; but his secular teaching is not even incidentally referred to, whereas his religious training was thorough as he tells us ; and you will remark it includes all the elements of that training which have been here mentioned, viz : example, precept, motive, restraint, persuasion, guidance, and habit. Read what is said in the third chapter of the book of Proverbs, from the third to the seventeenth verse ; and let every parent adopt this counsel, and every child live up to it. In the New Testament two Schools are alluded to, and both of them were religious. In the School of Gamaliel, ‡ St. Paul says he was "taught according to the law of the Fathers ||" ; and to *it* he seems to attribute his zeal towards God. Into the School of Tyrannus, he introduced the Gospel, if he did not find it there, and in that School, the disciples of Christ, and all who were not disciples, who dwelt in Asia, had an opportunity of hearing the word of the Lord Jesus.

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\* Isaiah xxviii. 13.

† Deuteronomy vi. 6-9.

‡ See Calmet and Cruden respecting this School for the Prophets.

|| Acts, xxii. 3.

FOR THE GOSPEL MESSENGER.

COLERIDGE.

*Messrs. Editors:*—It has been much regretted by all good Churchmen who have taken the pains to inquire into the philosophy and theology of SAMUEL TAYLOR COLERIDGE, that he has, in speaking upon the Sacraments of the Church, given ground for suspicion of unsoundness, the standards being judge.

The old English Divines affords indubitable evidence of the existence of the system of philosophy which he has advocated in his great works—the “Friend” and “Aids to Reflection.” This corresponds to what we obtain by a diligent perusal of the Holy Scriptures, and its exposition by the Church. It is no unimportant point; for a true theology must be founded upon a correct view of the nature of man, which is to be got from the original source of information. This system views man in relation to the material world, the intellectual world, and spiritual world; yet so representing them as to exhibit him in a unity of existence. Disregarding this oneness of being, three great errors arise; if we seek for the truth through matter, materialism is the result; if through mind, rationalism; if through spirit, mysticism. The harmony of these three distinct elements of our mysterious being shows the blessedness of a future state, a consciousness of individuality at the resurrection of the just. It gives significance to the words Providence, Morality and Religion, and representing his condition in a moral, religious and spiritual point of view.

How is man’s spiritual element to be reached? is a question which has and would forever trouble the inquirer, if he were to refuse the instruction of the Bible and the Church. The doctrine of the Sacraments unfolds certain ideas that seem to give us distinct views so far as we are permitted to be learners. In the Eucharist, we receive Christ’s body and blood spiritually, feeding on Him in our hearts by faith. But we are, through the Gospel, the children of God, being living members of Christ’s Holy Catholic Church; which state is only acknowledged after Baptism. Hence it is evident that if views are entertained about the initiatory step, inconsistent with the standard, the theology we adopt will be erroneous, however correct our philosophy may be.

Assuming, then, upon the authority of the Bible and the Church, a reality in the Sacrament, that is not to be explained away in symbolical or figurative language, the mysticism of Coleridge is very easily explained by the fact of his unsoundness upon the subject of Baptism. To be convinced of this it is only necessary to read his “Comment” on the Aphorism on Baptism, and consider the significance of the question in the “scholium” to answer third of the four questions embracing the constituent points in the doctrine of redemption, in opposing the Church party.

But he changed his views in regard to this subject. The object of this paper is to prove the fact in order that, if the evidence is considered sufficient, he may be read with this distinct admission: *I am reading the works of one who had no adequate idea of the Sacrament of Baptism at the time of his writing them.*

In the reminiscences of Samuel Taylor Coleridge and Robert Southey,

by Joseph Cottle, a letter of Mr. Coleridge to his god-child is introduced with the following remark. "The following letter was written a short time before his death, to a young friend. This deliberate exposition of his faith, and at such a season, cancels every random word or sentence, Mr. C. may ever have expressed or written of an opposing tendency. In thoughtless moments Mr. C. may sometimes have expressed himself unguardedly, attended, on reflection, no doubt with self accusation; but here in the full prospect of dissolution, he pours fourth the genuine and ulterior feelings of his soul.

*"To Adam Steinmetz Kinnaird :*

"My dear God-child—I offer up the same fervent prayer for you now, as I did kneeling before the altar, when you were baptized into Christ, and solemnly received as a living member of his spiritual body, the Church. Years must pass before you will be able to read with an understanding heart what I now write. But I trust that the all-gracious God, the Father of our Lord Jesus Christ, the Father of mercies, who, by his only begotten Son, (all mercies in one sovereign mercy,) has redeemed you from evil ground, and willed you to be born out of darkness, but into light; out of death, but into life; out of sin, but into righteousness; even into the Lord our righteousness. I trust that he will graciously hear the prayers of your dear parents, and be with you as the spirit of health and growth, in body and mind. My dear god-child, you received from Christ's minister, at the baptismal font, as your Christian name, the name of a most dear friend of your father, and who was to me even as a son, the late Adam Steinmetz, whose fervent aspirations and paramount aim, even from early youth, was to be a Christian in thought, word, and deed; in will, mind, and affections. I too, your god-father, have known what the enjoyment and advantages of this life are, and what the more refined pleasures which learning and intellectual power can give; I now, on the eve of my departure, declare to you, and earnestly pray that you may hereafter live and act on the conviction that health is a great blessing; competence obtained by honorable industry, a great blessing; and a great blessing it is, to have kind, faithful and loving friends and relatives; but that the greatest of all blessings, as it is the most ennobling of all privileges, is to be indeed a Christian. But I have been likewise, through a large portion of my later life, a sufferer, sorely affected with bodily pains, languor and manifold infirmities, and for the last three or four years have, with few and brief intervals, been confined to a sick room, and at this moment in great weakness and heaviness, write from a sick bed, hopeless of recovery, yet without prospect of a speedy removal. And I thus, on the brink of the grave, solemnly bear witness to you, that the Almighty Redeemer, most gracious in his promises to them that truly seek him, is faithful to perform what he has promised; and has reserved under all pains and infirmities, the peace that passeth all understanding, with the supporting assurance of a reconciled God, who will not withdraw his spirit from me in the conflict, and in his own time will deliver me from the evil one. O my dear god-child! eminently blessed are they who begin *early* to seek, fear, and love their God, trusting wholly in the righteousness and mediation of their Lord,

Redeemer, Saviour, and everlasting High Priest, Jesus Christ. Oh, preserve this as a legacy and bequest from your unseen god-father and friend,

S. T. COLERIDGE."

"Grove, Highgate, July 13th, 1834."

Mr. C. died July 25th, 1834: consequently this letter was written twelve days only before his death; in which he speaks of a child "baptized into Christ, being solemnly received as a LIVING MEMBER OF HIS SPIRITUAL BODY, THE CHURCH; being born out of darkness, but into light out of death, but into life—out of sin, but into righteousness—even into the Lord our righteousness."

Nor is this all; there is evidence of this being held three years before, which is found in a prayer of Mr. C. written in the year 1831. Here is the extract:—"In the name of the Lord Jesus, of the dear Son of thy love, in whose perfect obedience thou deignest to behold as many as have received the seed of Christ into the body of this death;—I offer this bounden nightly sacrifice of praise and thanksgiving, in humble trust that the fragrance of my Saviour's righteousness may remove from it the taint of my mortal corruption." This is all consistent if we understand by the expression "the seed of Christ," the grace of the Gospel.

All, viewed in this light, is consistent with *the* Church theology which may be embodied in the following language. "That Gift, which, during our unconscious infancy, God, in Holy Baptism, placed within us, grows with our growth, unfolds with our unfolding faculties, takes possession of our thoughts, longings, feelings, impulses, informs our actions, wraps around each developing energy, and turns each strife with sin into an occasion of victory."

The philosophy of Coleridge, and his theology may then be made consistent with the Holy Scriptures and the Church, by those who read him, if they will keep in mind his admission, that Baptism makes a child a living member of the Church, the spiritual body of Christ.

TRUTH.

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## NOTICES OF NEW PUBLICATIONS.

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FOR THE GOSPEL MESSENGER.

"*Lay Ministrations not assumed without danger:*" A Tract prepared and printed in 1833, in Charleston, S. C.—Almost the last words of our blessed Saviour to his Apostles were, "as my Father hath sent me, even so send I you." (John, xx. 21.) "Now then," says St. Paul, "we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. (2. Cor. v. 20.) I could not think of giving a tithe of the passages which prove that the most primitive clergy received a Divine commission. Whoever reads the epistles of St. Paul with an eye to this point, cannot fail, I think, to be struck at the frequency with which it is insisted upon. But that this Divine commission was not to perish at the death of the Apostles and their contemporaries, we learn from Christ Himself, who said to the disciples—"Lo I am with you alway, even unto the end of the world."

There must then, according to this, be somewhere in the world, a body of men divinely authorised to speak for God. We shall find this body of men to be the clergy of the Catholic Church. Now if this really be the case—if it be true that the Almighty gives authority unto the ambassadors, who pass between Him and a rebellious world—then surely it must be a most dangerous thing to assume that office, without having had a commission. But I will have nothing to say as regards the danger which may threaten the *individuals* who thus presume—to his own master, each man stands or falls. I purpose rather to notice briefly, the danger that arises to religion from laymen taking upon themselves to minister in holy things. And by laymen, I of course mean, all who have not received episcopal ordination. The truths of the Gospel, are, as it were, a precious deposite, placed by our Saviour in the hands of His Church. Our article teaches, that she is their Witness and Keeper. Now if this treasure should fall into the possession of persons not authorised to guard it, what should we naturally suppose would be the consequence? I, for one, would say, that there was great danger, lest much of it be lost. And has not such been the result generally speaking, whenever the “Apostolic Succession” has been set aside? Need we be reminded of what Lutheranism, Calvinism, and the creed of Zuingli *were*, and what they now *are*? Is it not known to be a fact that they are overrun with heresy and rationalism? The names of Luther and Calvin, are still spoken of with reverence, but their faith has dwindled away into almost nothing; and if we may credit the reports of persons travelling in Germany, we must believe that infidelity, under the name of rational religion, has to a great degree, in the Universities and elsewhere, taken the place of the doctrines taught by Luther. It is said that a brighter day is about to dawn upon Germany—God grant that it may be so—but as we look at her, as she has been since the death of Luther, we can see little else in her religious history, save ruin and decline. God grant that she may have at last reached the lowest depths of her downward course, and that hereafter, by returning to the Catholic Church, she may be as distinguished for the purity of her faith, as she now is for every species of heresy and schism. In England also, we may observe the same decline in faith, wherever men have separated from the Church, and left behind them the ministry of the Apostles. The sects who deserted the Church coincided with her at the moment of starting away, almost entirely in points of faith. The first differences were chiefly about minor things, such as the use of the surplice and forms of prayer. But so soon as ever they became completely separate, like branches cut off from the parent tree, they began to wither. They who once quarrelled with the Church of England about the use of a white robe in time of public prayer, now condemn her for believing that Jesus Christ is the Son of God. This is no bare assertion. It stands upon good authority, that out of 258 Presbyterian Chapels in England, 235 have become *Socinian*.

What, too, shall we say of the progress of schism in our own country? Rather what would the poor “Pilgrim Fathers” say, could they wake up and see to what a pass New England had come. Just imagine some of these stern worthies, such as Thomas Shepherd and the

Mathers, spending a Sunday in Boston in the year 1848. Instead of a long discourse upon the doctrine of predestination, they would most likely hear some *pretty* sermon, in which much was said of good morals, and but little of a lively faith in Christ. They would hear enough upon the subject of intemperance in drink, but little, it strikes me, of the doctrines of Puritanism, as they were thundered forth from the pulpits of Boston, in the middle and latter part of the 17th century. If these stern old men could be guilty of such a weakness as shedding tears, they must weep to see that their children had joined the ranks of those who "deny the Lord that bought them"—that their meeting houses, and parsonages, schools and colleges, had fallen into the hands of Socinians. But it is not in the cities and larger towns alone, that the faith of the "Pilgrim Fathers" has become dim. In the *villages* of New England—those quiet, out-of-the-way places, where one might suppose novelty would never dare to show its face, the glory of Puritanism is also fast fading away. I could tell you of many a village buried among the mountains, which, thirty or forty years ago, had but a single "meeting house" now has its half a dozen.

The population is no greater now than then: if any thing it has decreased, by reason of emigration to the west. The houses of worship therefore have been reared, because the few that remain behind, have become divided in their views and feelings. About as many attend the present six, as did the former one. The large old meeting-house of the Independents, with its white walls, and red or green doors, and ungainly steeple, graced by a most portentous looking cock, has sent forth in every village its shoots, and up spring Baptist and Shaker, Methodist and Universalist, Presbyterian and Socinian. The fact is, that the "Pilgrim fathers" aforesaid, would have to search New England through with candles, in order to find the faith that they brought with them in the May Flower; and even then, I very much question if they would be able to get a glimpse of it. Such then we believe to be the danger arising to religion from "Lay Ministrations." We do not believe, and experience confirms this, that *the truths of the Gospel can be kept pure and entire, for any length of time, where the Ministry of Apostolic Succession or ordinations by Bishops are rejected*. However well lay ministrations may for a time succeed—however justly they may seem to lay claim to the Divine blessing, depend upon it, that sooner or later, we shall see them leading men into *heresy*, as they had already done into schism. I cannot, Messrs. Editors, conclude these remarks, without observing that if it is dangerous for men to assume to be ambassadors for God, without having been commissioned by Him—it is also wrong in *us* to receive and look upon them as such. I can avow that there are some who profess to be warmly attached to our branch of the Catholic Church, and yet who think that it is perfectly right and proper to attend, at times, upon the ministrations of those who are no more the priests of God than themselves. This is not done, either, upon those occasions only when the Church is closed, but even when this *poor* excuse cannot be alleged, even upon Sundays. I have known individuals, children of the Church, and *communicants* at her altar, deliberately pass by her *open doors*, and enter the meeting house to "sit under the droppings" that are distilled

from a dissenting pulpit. And what excuse did they give for thus worshipping upon Mount Gerizim? Why this perhaps; that some clergyman was expected to occupy the pulpit of their own Church to whom the Almighty had not given the power of eloquence. He might possess many other eminent gifts—he might be one who excelled in the sick room, and in comforting the afflicted, by teaching them to throw all their care upon God—he might be a gentleman of good education, whom it was impossible to hear without being instructed; and, yet, because he did not make graceful gestures in delivering the message of God to sinners, his commission as an ambassador of the Almighty is overlooked, and the Church's open doors are passed by without compunction. Now, however harsh it may sound, I must say that I think such conduct can be shown to be *sinful*. Yes, *sinful* is the word that I deliberately make use of. For if God has set apart certain men to be His ambassadors, can it be any thing else than sinful to refuse to hear them, because of their want of genius or talent? If the Almighty has seen fit to call a man to His ministry, it is not for me to despise him, because his mode of speaking does not please my fancy. Would that we could learn that it is not *preaching* which makes one a minister in the Church; but a commission from above, conveyed by the laying on of a Bishop's hands. With a question or two to those who think it a mark of liberality and goodness of heart, instead of laxity of principle, to put schismatics on a level with the Church, by attending their ministrations, and I am done. I would ask whether, if these persons had lived in the days of the Apostles, they would have left St. Paul for a Sunday, to listen to the eloquence of those who denied that he was a minister of Jesus Christ? Coming down fifty or a hundred years later, would they have remained with those, who were the lawful successors of the Apostles, or would they have been led by their itching ears, to follow at times, those who had gone out from them, because they were not of them? Methinks I hear them indignantly exclaim, that the very supposition of such a case wrongs them. But if they feel that it would have been wrong to have left the Church in *those days*, what can make it right to do so in *these*? Nothing, that I am aware of.

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*Submission to Government: the Christian's Duty: A Sermon for the Third Sunday after Easter, By the Rev. HORATIO POTTER, D. D. Rector of St. Peter's Albany: 1848.*—We should enrich our pages by putting on them this whole Sermon. We hope it will be read by every one in the land, indeed by all who can read, for it concerns all *subjects*; and who are not in that category? We are at a loss to select, but take these for a specimen: "What a contrast, my brethren, between the spirit of the world, and the spirit of the Bible! In the world, I see rebellion eulogised as patriotism and public virtue. In the Bible, I every where see the honoring of rulers, and the patient obedience of the civil authority, enjoined in the most solemn manner, as an essential part of the duty which we owe to God. In the world, I see the governed struggling to abridge the authority of the governor, making pretended or real abuses, an excuse for striking at the Power that is set over them, and winning applause from the multitude, just in pro-

portion as they are forward to make opposition to the government, under which they live. To assail established authority, to contend for the removal of restrictions, for the transfer of power from the ruler to the subject, is to be a patriot, and a benefactor. I look into the Bible, and there I see that to be meek and lowly, to take it patiently when we do well and suffer for it; to be obedient, not only to the good and gentle, but also the froward; to deny our own passions, and wills, and interests; to be clothed with humility, to be subject, all of us, one to another, and to every ordinance of man, for the Lord's sake; to be living on the earth as strangers and pilgrims, thinking ever more of our *duties*, than of our *rights*, ever more of our heavenly hopes, than of our earthly losses and trials; that this is to be a follower of Christ, and to be acceptable with God..... *Their kingdom* is not of this world. If they are not to take over much thought or care, "what they shall eat," or "wherewithal they shall be clothed," so neither are they to be forever distracted with jealousy and strife, about the kind of government under which they spend their few earthly days, about the amount of temporal honor or advantage which shall accrue to them from the constitution of the civil state, through which they pass like the flitting of a shadow. If it may sometimes be their duty to bear weighty charges connected with the state, they are to do it meekly and faithfully, in the fear of God; if it may sometimes be permitted to them, to cast their influence on the side of good government, in preference to that which is bad, when the means of doing so legitimately are providentially placed in their hands, yet they are not to give up their lives to political agitation and strife; they are not to meddle with those turbulent spirits who are given to change, they are not to be forward to bring railing accusations against those who are in authority; but rather to incline to the opposite extreme; to honor the Civil Magistrate, to uphold his hands where it is possible to do so conscientiously; to go far in the way of uncomplaining obedience; to be un-earthly in their tempers, holy and harmless in their demeanor, remembering ever that they are to be here but for a little while; that the fashion of this world passeth away; that, as sinners, subjection and obedience, are what they need, as a chastening discipline, rather than unbridled liberty; that the example which a sinful world needs, is an *example of patient submission to authority*, rather than of self-will and strife for power and license. This seems to me to be the general tenor of the teaching of Holy Scripture, in regard to the duty of the Christian Citizen; and believing it to be so, I venture to presume, that while the million are crying out against the various forms of civil power, and exulting at the overthrow of established governments, it will be permitted to one humble minister of God's Church to set forth, according to His Word, the duty of submitting to every ordinance of man, for the Lord's sake. And in doing so, I confess that I speak for the most part, to those who are in humble circumstances..... All through this mortal life Christian virtue is the same thing: it is obedience in the family, obedience in the State, obedience in things spiritual; it is the very reverse of unbridled liberty and self-will; it is the abnegation of self; it is reverence for something which above us; it is a readiness to forego our own preferences, and our own gratification for the grati-

fication or good of others. It is the being subject, all of us, one to another ; neither envy, nor variance, nor hatred, nor strife, nor discontent, nor pride, nor insubordination is any part of Christian holiness. To obey them that have the rule over us, and to submit ourselves to do this in spite of hardship and injustice, so long as the authority remains ; to honor all men, to love the brotherhood, to fear God, to honor the King, or the Civil Magistrate, whoever he may be. . . . . And what is it that is passing in France now ? Again, and for the third time, a government has been overthrown ; and all for liberty, and for the pretended benefit of the people. Yet here again, liberty is seen perishing under the despotism of mobs, and the caprice of a self-constituted and an irresponsible government ; the people are starving and frantic, under the loss of employment and of bread ; and visionary and presumptuous men, by their wild and fatal schemes, are exciting the astonishment if not the contempt, of the sober part of the world. . . . . No greater cruelty, I say it to you emphatically, can ever be practised upon the laboring classes, than to excite their animosity against those who employ them. To embarrass or to ruin the employer, is to snatch the bread out of the mouth of those who are dependent upon their daily labor. The poor man should look upon all those who promote such agitations and jealousies, as his worst enemies. The poor man, the humble citizen, will not find a remedy for his hardships, real or fancied, in tumult, and disorder, and violence ; he will not find it by forsaking the place of toil, in which providence has cast his lot, for idle and perilous agitations : but he will find it in patient, cheerful trust in God, in manly fidelity and perseverance, in remembering that poverty and suffering have been shared by the Adorable One, and have been blessed of God ; and that the poor have been chosen of God, above all other classes, to be rich in faith, and heirs of the kingdom which He hath promised to them that love Him."

In our community, "the laboring class" chiefly, is the black population, and the applicability of this discourse to the relation of master and servant, is obvious.

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### SELECTIONS.

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BISHOP MEADE'S CHARGE, 1848.—AN EXTRACT.

*On The Possibility of Falling from Grace.*—"Although there be many pious and excellent divines who believe that in point of fact, those who are once truly justified and born anew of God's Spirit, never forfeit their adoption, or lose the image of God from their souls, yet I believe nearly all admit the possibility of these things, and therefore, use the passages quoted above, as divine warnings, by which the justified are preserved, and are thus "kept by the power of God unto salvation." It is by such warnings, by sacraments, by all the means of grace, by all the good works appointed, that he who began the good work in the soul, carries it on, until it is safely landed in heaven, where even the possibility of falling cannot be supposed to enter. . . . . Our homilies though often using language similar to that in the 17th Arti-

cle on Election, certainly do seem to recognize the fact of the possibility, and the fact of a total apostacy from the faith, and loss of salvation, in the case of some who are in a state of salvation. It may be asked how these seemingly contradictory expressions and views can be reconciled. I know of no other way than by supposing that the framers of the Articles and the Homilies, held that those who are finally saved, and those only, come under the denomination of the elect or chosen unto eternal life, although there were others who did once so embrace the faith with penitent hearts, that if they had died in that state, they would have been admitted into heaven, but living and apostatizing, they forfeited their inheritance. It may, perhaps, be said by those holding such a view, that this does not interfere with the doctrine of a special election of a certain portion who will never fall. Should it be replied that this would argue unkindness in God, in permitting such to continue in this life to the jeopardy and loss of their souls, whom he might have taken away by death, when in a state of salvation, it might be answered, that the same complaint may be made against God, for permitting little children to grow up to be men to the peril of their souls, and the certain loss of millions, when he might have saved them all by an early death. If God must, in order to meet our views of what is just and merciful, take away all children at that period, when we believe they will be saved through Christ forever, then of course there would soon be an end of the human race, or rather it would have terminated long since. The only answer to all such questions is, "Who art thou that repliest against God?" . . . . . The Church, in the Baptismal services teaches us to pray, "increase this knowledge and confirm this faith in us evermore"—after thanking God for "calling us to this knowledge and faith." Even after the baptism of the of the adult who has come truly repenting, and been made the child of God by faith, he is signed with the sign of the cross, "in token that hereafter he shall not be ashamed to confess the faith of Christ crucified; but manfully to fight under his banner, against sin, the world and the devil, and to *continue* Christ's faithful soldier and servant unto his life's end." Again: "give thy Holy Spirit to these persons, that being now born again, and made heirs of everlasting salvation through our Lord Jesus Christ, they may *continue* thy servants, and attain thy promises through the same Lord Jesus Christ, thy Son." In the Confirmation service, where the recipients are admitted, on the condition of their having the faith and repentance of the Gospel, after thanking God for the forgiveness of all their sins, the Bishop prays that "they may continue thine forever;" "that in the end they may obtain everlasting life;" "that they may be preserved in body and soul, through our Lord and Saviour Jesus Christ." In the Communion service, after thanking God for assuring us, in the Lord's Supper, of his favor and goodness towards us, we are made to pray for grace, "that we may continue in that holy fellowship, and do all such good works as he has prepared for us to walk in." In the homily on falling from God, it is thus written: "For as God showed to all them that truly believe his gospel, his face of mercy in Christ Jesus, which doth so lighten their hearts, that they (if they behold it as they ought to do), be transformed into his image, be made partakers of his heavenly

light and of his Holy Spirit, and be fashioned to him in all goodness requisite to the children of God; so, if they, after, do neglect the same, if they be unthankful to him, if they order not themselves according to his example and doctrine, and to the setting forth of his glory, he will take away from them his kingdom, his holy word whereby he should reign in them, because they bring not forth the fruit that he looked for." In the homily on the Resurrection also, we have these words: "these things, I say, well considered, let us now, in the rest of our life, declare, our faith that we have in this most fruitful article, by forming ourselves thereunto, in rising daily from sin to righteousness and holiness of life. *For what shall it avail us, saith St. Peter, to be escaped from the filthiness of the world, through the knowledge of the Lord and Saviour Jesus Christ, if we be entangled again therewith, and be overcome again? Certainly it had been better, saith he, never to have known the way of righteousness, than after it is known and received, to turn back again from the holy commandment of God given unto us.* For so shall the proverb have place in us, where it is said, '*The dog hath returned to his own vomit again, and the sow that was washed to her wallowing again.*' What a shame were it for us, being thus clearly and freely washed from our sin, to return to the filthiness thereof again! What a folly were it, thus endowed with righteousness to lose it again! What a madness were it, to lose the inheritance that we be now set in, for the vile and transitory pleasures of sin." "How can we find it in our hearts to show such extreme unkindness to Christ, which hath now so gently called us to mercy, and offered himself unto us, and be now entered within us."

In the homily on the Nativity, we have these words: "*Happy are they, saith the Scripture, that continue to the end. Be faithful, saith God, unto death, and I will give the crown of life.*" Again, he saith in another place: "He that putteth his hand to the plough, and looketh back, is not meet for the kingdom of God. Therefore, let us be steadfast, immovable, abounding always in the work of the Lord. Let us receive Christ, not for a time, but forever: let us believe his word, not for a time but forever; let us become his servants, not for a time, but forever; in consideration that he hath redeemed and saved us, not for a time, but forever, and will receive us into his heavenly kingdom, there to reign with him, not for a time, but forever."

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#### OBSERVANCE OF FESTIVALS BY THE MORAVIANS.

I shall not easily forget the boys' sleeping-hall, a large room which extended over the whole of the building appropriated to the school, and contained between one and two hundred beds. It was usual for us to meet there on the evening prior to Easter Sunday. A piano-forte was taken for the occasion to one end of this immense room; over it was suspended a lantern, which threw a dim light on a splendid painting of a dead Christ removed from the brethren's house. When all had assembled, we stood for a few minutes in front of the picture. Then the full-toned piano, accompanied by a French bugle, broke the silence with one of those airs which for ages have been used in the Moravian Church. This ceased for a moment, and we heard the sweet melody whispering round the vast hall, the whole of which was in darkness,

save the spot where we were gathered. Again we mused on the painting, and were almost startled by the breathless quiet of the place: the music recommenced, and we sang that fine old hymn,

"Met around the sacred tomb,  
Friends of Jesus why those tears?"

This was generally followed by an anthem suited to the occasion.

The next morning found us assembled by five o'clock in the chapel, joined by an immense crowd. The service opened with a voluntary on the organ—the congregation rose—the Rev. C. F. Ramftler entered, followed by the Rev. C. F. Reichel, Rev. Mr. Ray, &c., chanting as they walked, "THE LORD IS RISEN INDEED!" On reaching their places the litany commenced, the responses to which were sung by the choir and congregation. On arriving at the part which refers to the Church triumphant, all adjourned to the burial ground, and there finished the service in the open air.

Those only who have witnessed it, can form any notion of its solemnity. The congregation formed a circle, in the centre of which was the officiating clergyman. The sun had just risen, and was lighting up that splendid scenery, and the mists of the night were rolling rapidly away. In the distance, covering the opposite hill, were magnificent woods, swept by a clear crystal stream; over us the birds of the morning carolled their early matins, and then soared into high heaven. It was in such a scene we offered this thrilling petition to heaven's God:

"MIN.—And keep us in everlasting fellowship with our brethren ——— and our sisters ——— who have entered into the joy of their Lord, and whose bodies are buried here; also with the servants and handmaids of our Church, whom thou hast called home within this year; and with the whole Church triumphant; and grant that we may finally rest with them in Thy presence from all our labors.—Amen."  
—CON.

"They are at rest in lasting bliss,  
Beholding Christ their Saviour:  
Our humble expectation is  
To live with Him forever!"

This verse was sung by the vast assembly, led by horns, trombones, and other wind instruments, and echoed along that beautiful valley, and mingled with the hum of bees, the ripple of the waters, the wild music of the birds, and it may be, with the minstrelsy of unseen spirits.

These were high and happy days—days of jubilee. In the afternoon was a "love-feast," similar to the agapæ of the primitive Church, when tea and cakes were distributed to the congregation, and an address was delivered from the text for the day; the service being enlivened by a selection of sacred music from Handel, and others. I have since witnessed the religious ceremonies of other bodies, and, although it has been mine to minister at the altar of another communion, I must confess that I have met with nothing so solemn, yet elegantly chaste, as these services of the Brethren's Church.

Besides the great festival of Easter, the Passion-week is kept very sacred. It is usual to assemble in the morning and evening of each day, when a portion from the "Narrative" is read, and hymns bearing on the subject of our Saviour's sufferings, sang. Christmas-eve, Christ-

mas-day, Whit-Sunday, Palm-Sunday; and what are termed "Memorial" and "Choir" days, were always devoted to religious services. These days were ushered in with rejoicing, and anticipated with delight. We were generally awake in the morning by sweet strains of music issuing from the choir, who perambulated the terrace at an early hour. The German airs of this ancient Church were admirably suited to produce a devotional tone, a calmness and quiet of which strangers can form no idea; the romantic and beautiful scenery, the simple and innocent manners of the place, its entire seclusion from the noisy world, the taste with which these affairs were conducted, all tended to imbue the mind with sentiment and with tenderness.

On Christmas-eve, for instance, every thing was in keeping; the only sound heard in the village was that of the chapel bell, summoning us to worship. Every part of the neat yet imposing edifice, with the large chandeliers, &c., had been previously decorated by the sisters with festoons of evergreens, intermingled with ingenious and beautifully cut devices in paper, &c. The pulpit was similarly adorned. Immediately in the front of it, fringed with fir, holly, and various kinds of winter flowers, was a scroll bearing the inscription "UNTO US A CHILD IS BORN." Precisely at five o'clock, P. M., the organ pealed forth a tale of harmony—the congregation rose—the clergy entered, and the choir performed the Christmas anthem. Tea was then handed round; and children's voices were heard singing that touching melody—

"Christ the Lord—the Lord most glorious,  
Now is born—Oh, shout aloud!" &c.

Sometimes the soft, sweet voices of the girls alone accompanied the fine swell of the organ; anon the boys joined the chant, and then the whole congregation followed in full chorus. After a short pause, the minister spoke for a few minutes, and the choir performed several anthems; the benediction was then pronounced, and the meeting separated.

The Moravians, in common with some other churches, hold an interesting service on the last night of every year. At Fulneck, this service was extremely solemn. The only time I remember to have been present on such an occasion, was on the evening of December 31, 18—. There was a love feast at nine, and a second meeting at eleven, P. M. A full choir always attended; that evening the year closed while the Rev. C. F. Ramftler was addressing the audience. At the very instant of midnight, his voice was drowned by the organ, accompanied by trombones, horns, flutes, and other instruments. The effect was startling—the congregation rose *en masse*, and sang the usual hymn to the 146th tune:

"Now let us praise the Lord  
With body, soul, and spirit,  
Who doth such wondrous things  
Beyond our sense and merit;  
Who, from our mother's womb  
And earliest infancy,  
Hath done great things for us—  
Praise him eternally, &c."

We then received the benediction, and departed. Ah, we were happy then, and blithely and with light hearts did we reciprocate good wishes for "a happy new year."—*Littell's Living Age*.

## POETRY.

[From the *Church Times*.]

## THE MOTHER.

A softening thought of other years—  
 A feeling linked with ours,  
 Then life was all too bright for tears,  
 And hope sang wreathed with flowers.  
 A memory of affections fled,  
 Of voices heard no more.  
 Stirred in my spirit when I read  
 That name of fondness o'er.

O mother! in that magic word  
 What love and joys combine!  
 What hopes, too oft, alas, deferred,  
 What watchings—griefs—are thine.  
 Yet never till the hour we roam,  
 By worldly thralls opprest,  
 Learn we to prize that holiest home,  
 A tender mother's breast.

Ten thousand prayers at midnight poured,  
 Beside our couch of woes;  
 She wasting weariness endured  
 To soften our repose;  
 While never murmur marked thy tongue,  
 Nor toils relaxed thy care;  
 How, mother, is thy heart so strong,  
 To pity and forbear?

What filial fondness e'er repaid,  
 Or could repay the past?  
 Alas, for gratitude decayed!  
 Regrets that rarely last!  
 'Tis only when the dust is thrown  
 Thy blessed bosom o'er,  
 We muse on all thy kindness shown,  
 And wish we'd loved thee more.

'Tis only when the lips are cold,  
 We mourn with late regret,  
 'Mid myriad memories of old,  
 The days forever set;  
 And not an act, or look, or thought,  
 Against thy meek control,  
 But with a sad remembrance fraught,  
 Wakes anguish in my soul!

On every hand, in every clime,  
 True to her sacred cause;  
 Filled by that influence sublime,  
 From which her strength she draws:  
 Still is the mother's heart the same,  
 The mother's lot is tried;  
 And, Oh, may nations guard that name  
 With filial power and pride!

## RELIGIOUS INTELLIGENCE.

*Monthly Missionary Lecture.*—That for August, had for its subject, "the Mission to the Jews:" and the claims of that Mission, as well as the progress of it, both in foreign lands, and in our own country, were briefly and interestingly set forth. The lecturer was the Assistant Minister of St. Philip's Church, Charleston, (Rev. J. B. Campbell,) and the amount collected was \$15.31.

*Missions of the Church. Diocesan.*—Extract of a letter, dated Glenn Springs, July 31: "Our little Church is progressing rapidly at the Springs. On Sunday next we will hold service in it for the first time. Although not quite done, we have fitted it up for the occasion, in order that we may have a suitable place for the celebration of the Holy Communion. We are enabled to enjoy this inestimable privilege, by the presence among us of the Rev. C. B. Walker, who officiated here yesterday, and will remain over another Sunday. I have written to Mr. Arthur, proposing an exchange with him, that the people at Spartanburg C. H. may enjoy the same privilege soon. . . . We have cause to be truly grateful for what has been accomplished, but still the prospect is cheerless. I think, could the friends of Missions be made truly sensible of the awful degree of error and ignorance, they would at least stay their hands, until Missions to foreign lands might with truth be said, to go forth from a Christian country."

*Domestic.*—The Committee state, that 162 congregations have contributed, who did not last year, and the amount received was \$5535 more than last year; from South-Carolina, \$517 more. "The Committee are truly grateful to state, that highly encouraging prospects of their respective fields, are generally presented by the Missionaries in their semi-annual reports, on the 1st of April last. In these an amount of labor is given, which will compare with any previous period of the Church's Mission in this country. And, although the Church has not yet discharged her debt to them, there is a more cheerful tone, and a firm confidence expressed in the ability and eventual willingness of her members to meet their just claims, which the Committee trust, will soon be realized. Three Bishops, ninety-four Presbyters and Deacons, and three Laymen; total, one hundred, are at this time in the pay of this department. Since the last annual report, twenty-three appointments have been made; of these, twenty are new Missionaries. During the year, seventeen have resigned, and one has died. Seven stations have become self-supporting. Seven churches have been consecrated; twenty-four are being erected, and the corner-stones of several others have been laid."

*Missions to the Indians*—"A young man of good education and talents, is ready to devote himself for life, to these people. I confirmed seventeen persons. The congregation, as well as the nation, is steadily increasing in numbers, and in the arts and virtues of civilized life. . . . The Chiefs of the Chickasaw nation had recently applied for Manual Labor and Mission Schools, to be conducted among them by the Episcopal Church."

The Committee remark—"It is worthy of note, that a considerable portion of the amount, in answer to the appeal of last year, was received from new parishes, from Missionary stations, from self-supporting, but still feeble parishes, which once received Missionary aid, and from some which have never before contributed. . . . The field of our operations as a Missionary Church, we have said, is the world. But that which our own country and this continent present, and which, I presume, all will admit, claims our first and chief attention, is vast enough to require more than all the energies we have yet put forth."

The N. W. Bishop writes,—“I am unwilling to say much concerning future prospects, yet I can assure the Board I was never more encouraged. It is probable, that within the present bounds of my Mission, six churches may be ready for consecration before Christmas. Since closing this report, I have heard of eight individuals who are applying to become candidates for Holy Orders. Should my services, as it is highly probable, be no longer required in Indiana, I contemplate during the fall, an extensive visitation of Iowa, and the Northern Territory; and I feel assured, that whenever Missionaries are wanted for the country that is washed by the Pacific Ocean, there are two or more able men in the ministry, who will be ready to go to that important region.”

The S. W. Missionary Bishop writes,—“It is painful to state, that the proposed establishment of a Mission School within the jurisdiction of the Missionary Bishop of the Southwest, has not met with the encouragement which its importance manifestly demands. Less than *three hundred* dollars is the amount thus far received, and this has been contributed, it is thought, chiefly, by one individual in the State of South-Carolina. Such an institution, judiciously conducted, would, under God, it is confidently believed, do more for the spread of the Gospel in the Church in the Southwest, than any other means that could possibly be devised by the wisdom of man. Since his last annual report to the Board, the Missionary Bishop of the Southwest, has confirmed, in Texas 47, in Arkansas and the Indian Territory, 52 persons, total 99; baptized 11 adults and 32 children; preached upwards of 100 sermons, and travelled more than 10,000 miles.”

*Foreign.*—The Committee state,—“The collections at the time appointed were more general than on any similar occasion, except one. The large proportion which was undesignated, manifested the disposition of the Church to sustain them in their effort to provide things honest; and in a large number of cases, these offerings were accompanied by letters containing expressions of cordial interest and good will, most cheering to those who were endeavoring to extricate the department from its difficulties. The result has been, an extinction of the indebtedness of the Foreign Committee.”

*China.*—The Bishop of China says, “Kway Chung, a little boy belonging to our School, was one of the very first taken under our care. Ill health had for sometime laid him aside from his studies, and he began himself to realize the approach of the last enemy, when he requested to be baptized. I have never enjoyed a higher gratification than the examination of this boy afforded. But a short time before, he was an uninstructed heathen. I found him now radiant with the

hopes of the Gospel. His answers evinced a complete understanding of the plain fundamental truths of the Gospel taught in the Creed, and it was specially observable that his faith had laid strong hold on Christ as the friend of sinners. Being observed one day by Miss Jones, whilst sitting quiet and no one speaking to him, to smile, she asked him why he smiled; he answered with the sweetest composure, and with all the enchanting simplicity of a child-like faith, "I was thinking how delightful it would be to be with Jesus after I am dead!" He seemed to have no more doubt that the good Jesus, who came to save sinners, would save his soul, than he had of any fact whatsoever of which our senses teach us. A more beautiful and affecting instance of the sustaining power of faith, in the certain and near prospect of death, such support as draws forth the adoring love and gratitude of the beholder to the gracious Saviour, who grants such grace to his dying servants, I have never witnessed. . . . . Chae, whose baptism was mentioned in my last report, has given satisfaction by his uniform Christian deportment, and by diligence in his studies. He perseveres in his desire to become a Minister of the Gospel. I have recently appointed him a Lay-catechist, with an allowance of five dollars per month."

*Mission at Athens.*—A lady writes,—“Judiciously, with the earnestness of Christian zeal, and the caution of Christian prudence, through trials and discouragements scarcely to be appreciated by friends at home, the Mission has been conducted step by step, until it has become that living monument, far surpassing in interest, even the classic remains of Greece. To be, more than ever, convinced of its importance, one need but see how many homes and hearts have already felt its influence, and how wide a field is yet open to its exertions. In many of these homes, I beheld the fruits of its holy teaching—in the piety, order, and industry of the family circle, in the gratitude and affection beaming in the faces of those who were glad to welcome the friends of their benefactors. I heard, too, with feelings of the deepest interest, many touching incidents, now hallowed by the veil of death, of those who had given truthful evidence of hearts renewed by the Spirit, justified by faith, and at peace with God.”

*Mission to the Jews.*—The Missionary, (Rev. T. Cook,) writes,—“Bibles, Prayer-Books, and suitable Tracts, in the German and English languages, have been freely distributed among all classes of Jews, and in no instance have they been refused, but on the contrary, in most cases willingly and eagerly accepted. Up to January last, seven proselytes, four of whom had been baptized by the former Missionary, had become communicants of St. Simon's (German) Church; since then two others, from Europe, one from the Jewish Institution, Palestine Place, London, the other from Berlin, have united themselves, and have thus far been regular in their attendance.

“The number of unbaptized Jews attending is not large, and up to the present time but two have openly expressed a belief in the Messiah, and a desire to receive the necessary instruction, preparatory to receiving the Holy Sacrament of Baptism.”

The amount reported for the month, is for Domestic Missions \$3412; from South-Carolina, \$275. For Foreign Missions, \$10,327; from South-Carolina, \$506.

*North Carolina.*—At the Convention, 1848, it was resolved, "That this Convention has heard with lively satisfaction, that a few liberal friends of the Church, and of its venerated Diocesan, have paid off much the larger portion of the debt incurred by the latter in the establishment of the School at "Valle Crucis." That we regard this as a subject of sincere congratulation to the Bishop and to the Church; of new hope for the future permanent utility of that Institution, and of expectation that other liberal Churchmen, who have not yet contributed, will finish the work now so nearly accomplished." In the report as to the state of the Church, we read as to the colored people, "The religious wants of this part of our population, claim strongly the attention of both the Clergy and the Laity. Our duty to our servants is not done, by barely allowing them to receive some religious instruction in whatever quarter they may choose to find it. The sober piety that is inspired by the services of the Church,—the transforming and renewing power of Christ's sacraments, conveying Divine grace in and through the ministrations of the Church,—furnish reasons enough to induce every member of it to desire and endeavor to bring them into the "one fold" under the "one Shepherd." And surely the master, who calls himself a Churchman, falls far short of his duty, if he neglects to have his servants duly baptized, and catechised, and trained in all the methods of the Church, by her appointed Ministers, for her communion. So much he may do, for they are especially entrusted to him. So much he must do, for on what he does depends the salvation of their souls."—As to education, it is said, "An infidel theory has prevailed, that children cannot be *trained* to piety—that indeed they should be left to choose their own religion, or that at least their secular education should be dissociated from their religious training. But they are no more at liberty to choose their own religion, than to choose their God. There is one true Gospel—one true Church. In the principles of that Gospel and that Church we are bound to train them."

*Georgia.*—At the Convention, May 1848, was passed this resolution: "That as there is no immediate demand for the services of such Deacons in the Diocese of Georgia, these resolutions be laid over for consideration, until such time as the necessities of our Diocese, and the experience of those who have adopted this Canon, may guide us in a decision upon the subject."

In his address, the Bishop said,—“Our Lord knew what was in man, knew how much he was a creature of affection and of sympathy, and in the arrangement of the Church, linked the Ministerial Office as closely as possible with the hearts of his creatures. While our holy religion, from its incipency to its consummation, is a religion of love, no where is that love more manifest than in the intimate connexion which has been established between the Pastor and his people. The offices of Christianity stand connected with all the tenderest associations of human life, and their administration brings the Pastor into contact with his people, at all those moments of joy and of sorrow, which become the treasures of the heart. From the cradle to the grave, there is nothing in the family circle of most solemn and interesting, which is not associated with the Minister of the Parish, and as he

advances in age, he becomes the depository of feelings and of affections, which never can be given to another. There, gradually cluster around him, an interest and a love, which are the growth of years, and which swell his influence far beyond any mere improvement of his powers, or his experience. His people no longer sit in judgment upon an aged Pastor, as he goes in and out among them, bearing them before the Mercy Seat, but they look upon him as children upon a parent, and listen to his counsels with hearts warmed towards him by the holiest affection. They no longer consider whether he is the eloquent orator, or the accomplished scholar; he has been their friend, their guide, their counsellor, in times when their hearts were buoyant with joy, or smitten with grief, and they feel resting upon them all those associations which disarm criticism, and make his very presence pleasurable. Those who are now the chief actors upon the scene in which he has labored, were children whom he received from their mothers' arms, and introduced into the congregation of Christ's flock—whose religious education he has directed in the Sunday School—whose plans of life he has counselled and assisted—whose weaknesses and infirmities he has borne and covered. Complete confidence has been bestowed upon him—such confidence as nothing but time and experience can gain—and his plans and even wishes are readily adopted and cheerfully carried out. Such influence as this no man should lightly give up—he can gain it no where else, for it takes almost a lifetime to gain; and he severs, in a whole generation, feelings and associations which they can never create again in an equal degree. The increase in influence is not merely in proportion to the duration of a Minister's connexion with a parish, but after a certain confidence has been gained, it increases with a rapidity that can scarcely be estimated by the Minister himself."

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*Rhode Island.*—At the 58th Diocesan Convention, 1848, the Bishop in his address, respecting the General Theological Seminary, said, "In that discourse to the graduating class, I bore firm testimony against the Romanizing tendencies manifested by some of the students of the Seminary, within a few years past, and against those deviations from the fixed doctrines of Christ as this Church hath received the same, into which youthful Theological inquirers are most liable to be betrayed by the speculations and errors of the times. Justice requires the avowal of a conviction on my part that the evils referred to, were ascribable, not to the carelessness or false teaching of Professors within the Seminary, but to corrupting influences obtruded from without; and to the too common conceit of young and undisciplined minds, that to doubt the truth of generally received opinions is one indication of extraordinary genius and talent. It is a cause of congratulation to the friends of truth and orthodoxy, that the weak attempt of some earnest but misguided men to undermine the foundations of Protestantism, and recover the absurd dogmas and superstitious follies which were rejected at the Reformation, having reached its full development in the apostacy of its originators, has been, as we would hope, effectually checked in our own Church and in the Mother Church of England. Severe the fiery ordeal may have, been but the pure

gold of truth has passed through it with unabated, nay with appreciated value. 'The wood, hay and stubble' may be consumed, but the "gold, silver and precious stones" will abide. Although there is danger that, in the reaction which is going on, some may be carried to an equally dangerous ultraism in the opposite direction, yet, we believe that the great body of the Church will be found in a condition of increased purity and strength: better qualified and disposed to maintain the truth in its integrity, against those extremes of error, on the right hand and on the left, by which it is at all times assailed. As in the midst of the unhappy controversy of these times the progress of Church has been steadily onward; so we may hope that its termination will find the great majority of Clergy and Laity warmly espousing evangelical doctrines, rendered the more precious by the conservative influence of those Catholic principles and divine institutions without which all experience shows that truth and holiness cannot be preserved among men."

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*Maryland.*—At the Diocesan Convention, 1848, respecting education, the Bishop said,—“The Diocesan College of St. James, St. Timothy's Hall, the Diocesan Female School at the Patapsco Institute, the Hannah More Academy, and the Female School lately conducted by Mrs. Windsor at Walnut Grange, have all been objects of special visitation; at which, beside attendance at examinations, the commencement of the College, and other exercises, confirmations have been holden. As usual, more than one-tenth of all the confirmations for the year have been of the pupils of these institutions. My conviction of their importance to the Diocese strengthens from year to year, with the extension of my opportunities for observation, and I deem it proportionally more and more my duty to urge upon both Clergy and Laity the support of our schools in every way. Let us make a conscience of securing for every child of either sex, that is sent from home for education, the great advantages offered by a residence in these admirably conducted establishments.”

And as to Missions in the Diocese—“A tale might be told, of destitution on the part of brethren of your household, of the stranger brought in to dwell among you, and of the wretchedly ignorant and poor: and of corresponding fearful responsibility for their condition resting upon you; that would startle the most indifferent, and sound too large to find easy belief. Yet of the *eight* Clergymen that are doing Missionary work, under appointment of the Ecclesiastical authority, *five* receive no assistance from the Diocesan Board; and several of the vacant Clergy, who would gladly labor wherever they were sent, remain idle for want of provision for their maintenance at some Missionary post. How long shall this disgraceful state of things continue? How long shall we be asked for bread, and give our brethren stones? I am persuaded that the disposition to do right in this matter prevails amongst us, extensively and strongly. The liberal heart that deviseth liberal things is not wanting to the Laity of Maryland. But for want of efficient organization and uniform action, liberality and zeal are smothered in the bud, and every branch of the working of the Church for the extension of its public services, multiplication of its

means of grace, consolidation of its discipline, and dissemination within itself and around it, of the knowledge of its doctrines and distinctive principles, must be reported as yet lamentably deficient in most parts of the Diocese."

*New Hampshire.*—The 48th annual Convention was held May 31. Present, the Bishop, 5 of the Clergy, and 15 Lay Delegates. In his address the Bishop says, "I was also present at the Triennial Meeting of the Sunday School Union. I avail myself of this occasion to recommend for general use in our churches the publications proceeding from that source,—being fully convinced after what I humbly venture to call an impartial examination, that, with some faults of minor magnitude, they possess excellencies which are not likely to be surpassed, and which may reasonably give ample satisfaction to the friends of the Church and of sound doctrine in the church. By the hand of correction, wisely guided, the faults in due time may be removed."

*Burlington College.*—Bishop Doane, (whose interesting memoir of Mr. Winslow, we published a few weeks since,) has for some time been devoting himself, with that zeal and energy for which he is so remarkable, to the establishment of an Educational Institution for the sons and daughters of American Churchmen. For the one he has founded Burlington College, and for the other St. Mary's Hall—both being personally and actively superintended by the Bishop, and conducted after a primitive, patriarchal, and Church pattern. The Bishop has lately commissioned one of his most eminent and learned Priests, Dr. Ogilby, to proceed to this country to solicit assistance in carrying out his plans. A Committee has been formed, and the following statement is in course of circulation:

"1. The Bishop of New Jersey is doing what ought to have been done by the Mother Church generations ago; and what would have been done had not the plans of the venerable Society for the Propagation of the Gospel for making Burlington an Episcopal See been thwarted, although they were seconded by several of the most eminent of the Bishops of London, as well as by other distinguished Prelates.

"2. The American Church is not only oppressed by the burden of work left undone by the Colonial Church, but also by the care of our emigrating population, many of whom go to the manufacturing towns of New Jersey.

"3. The distinctive feature of the Bishop of New Jersey's plan entitles it to our favor and support. This is, to develop practically the full power of the Diocesan principle, in a series of distinct but connected institutions: complete, not only for the work of education, but of missions also, under the eye and control of the Bishop; constituting together a complete Cathedral system. The success of such a plan cannot but advance most powerfully the cause of the Church in America; and will we doubt not, re-act most beneficially on the Mother Church."

A few facts, illustrative of these several topics, may serve to strengthen the plea.

I. The venerable Society for the Propagation of the Gospel made

strenuous efforts at several periods, to secure the co-operation of Government in settling Bishops over the Church in the Colonies. Towards the close of Queen Ann's reign, and in the beginning of that of George I, the promise of success was such that they marked off "A district extending from the east side of the Delaware river to the utmost bounds of His Majesty's dominions eastward, including Newfoundland," as the jurisdiction of a Bishop, whose See should be "at Burlington, in New Jersey, where the Society has been at six hundred pounds charge, and upwards, to purchase a convenient house and land for his residence." (See the memorial of the Venerable Society to George I., in Hawkin's Hist. Notices, p. 380.)

Had the plan of the Society not been defeated, it is morally certain that the present Bishop of New Jersey would have had no occasion now to ask aid from England; for although Burlington College and St. Mary's College might not have been founded, the Diocese would have been in a condition to help itself.—*English Churchman*.

*Mr. Winthrop's Biblical Quotation.*—In his address to the House of Representatives on taking the chair as Speaker, Mr. Winthrop invoked the blessing of God, "whose recorded attribute is, that 'He maketh men to be of one mind in an house.'" Thereupon a correspondent of the *Journal of Commerce*, raised the question, where this is "recorded," intimating that it was not in the Bible, though it *might* be in the Apocrypha. The inquisitive correspondent was echoed, and quite a display of biblical and rabbinical and apocryphal learning was anticipated. But the *Express* came to the aid of all who were troubled on the subject, with this solution:

The good old Bible of Coverdale, 1535, gives the first paragraph of the 67th Psalm of David, (68th in the standard version,) thus—"He is the God that maketh men to be of one mind in the house." King James' translation of the passage is as follows—"God setteth the solitary in families." The Psalter, (or Psalms of the Day,) in the Episcopal Church, is taken from the Coverdale, and not the King James translation; and Mr. Winthrop is a constant attendant of that Church.—*Calendar*.

#### CALENDAR FOR SEPTEMBER, 1848.

3. 11th Sunday after Trinity.	21. St. Matthew the Apostle.
10. 12th Sunday after Trinity.	22. Ember Day.
15. Anniversary of the Ladies' Benevolent Society.	23. Ember Day.
17. 13th Sunday after Trinity.	24. 14th Sunday after Trinity.
20. Ember Day.	29. St. Michael, and all Angels.

#### ERRATUM.

Page 147, line 22 from end, for the word "care" read "case"

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